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meteoric iron, they are not markedly different from those previously described. As with the Moundville explorations, the observations regarding modes of burial and the association of objects of art with the mounds and with the dead are of peculiar value.

On the Chattahoochee and Flint rivers a large number of burial mounds, mostly of small size, were excavated without particularly noteworthy results. Mounds as well as small cemeteries and dwelling sites occasionally yielded objects of European origin, as bits of glass and ornaments of brass, further emphasizing the already well-established fact that mound-building by the tribes continued down to Colonial times.

It is gratifying to know that Mr Moore is still energetically pursuing and promptly reporting his researches, and that still other contributions may be expected to his already remarkable series of monographs.

W. H. HOLMES.

Kinship Organizations and Group Marriage in Australia. By NORTHCOTE W. THOMAS, M.A. Cambridge: At the University Press, 1906. (Cambridge Archæological and Ethnological Series.) 8°, 163 pp.

An ethnological desideratum of long standing, a handbook of the social organizations of Australian tribes, has been partially supplied by this little work. Whatever may be the merits of the particular theories supported by Mr Thomas, he has done excellent service in bringing the principal results of the work of a number of investigators into a limited compass and in presenting at a glance with the aid of charts a fairly accurate idea of the distribution of various systems. This cartographical method of presentation deserves to be extended to all branches of anthropological investigation, for there is nothing that so well enables the reader to form an idea of the condition of a certain area at any given time or is so suggestive in the search for origins.

A proper understanding of Australian social systems demands more study than most American anthropologists are able to give to them, yet a knowledge of them is of great importance to anyone who would arrive at a proper appreciation of the position of American systems and quite indispensable to him who attempts an investigation of the social condition of primitive tribes generally. Although differing very greatly in different parts of the continent, certain features always come out as distinctively Australian, at least as compared with systems of North American tribes. One is the almost universal presence of exogamic divisions, another the minute manner in which the marriage of an Australian is lim-

ited to certain phratries, classes, and totems, as well as the existence of the intermarrying classes themselves, an institution suggested nowhere in North America unless in a very rudimentary way.

Mr Thomas appears as an ally of Andrew Lang, and an opponent of the promiscuity and group marriage theories of Morgan, Howitt, and Spencer and Gillen. In taking this stand he is at the disadvantage of attacking the conclusions of the very men on whom the bulk of our information regarding Australian social phenomena rests. Nevertheless the reviewer believes his position on this particular question well taken and considers it supported by all we know of primitive social conditions in North America. Pushed to the limit, he believes the promiscuity-evolutionary theory bound to end in self-contradictions and illogicalities. In order to maintain it its defenders are compelled to fall back on the customs of a few rather peculiar southeastern Australian tribes, and customs in others supposed on no sufficient grounds to be primitive. When this theory is extended to account for the origin of social systems throughout the world the disproportion between the number of tribes presenting "primitive" conditions and all others becomes ridiculously great. Like all other writers on Australian sociology whose writings have come to our notice, Professor Frazer excepted, Mr Thomas falls into what we believe to be an error in assuming that descent was always matrilineal originally and later patrilineal, a position which is hardly tenable for America, at least if we understand that the full-fledged matrilineal clan system is what altered in this manner. For the greater part, however, the positions of the writer appear to be carefully taken, and we believe will stand. But whether this is the case or not, the work has a very positive value as an introduction to the Australian kinship and social systems which are at first so puzzling.

J. R. SWANTON.

Kwakiutl Texts—Second Series. By FRANZ BOAS and GEORGE HUNT. Publications of the Jesup North Pacific Expedition, Vol. X, Part I. Leiden and New York, 1906. 4°, 269 pp.

These texts comprise three traditions of the Lekwiltok, four of the Tsawatenok, one of the Guauaenok, two of the Kwakiutl proper, and seventeen episodes of the Mink tradition drawn from various tribes, the English and Indian being arranged in parallel columns. On the strength of this work and of Volume III of the same series the Kwakiutl may now fairly claim a larger amount of native mythology in print than any other North American tribe, Omaha and Ponca together probably standing next.

The publication of native American texts has been fairly rapid in recent years, but there is every evidence that in future a much vaster